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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XII., No. 21

MAY 22, 1931

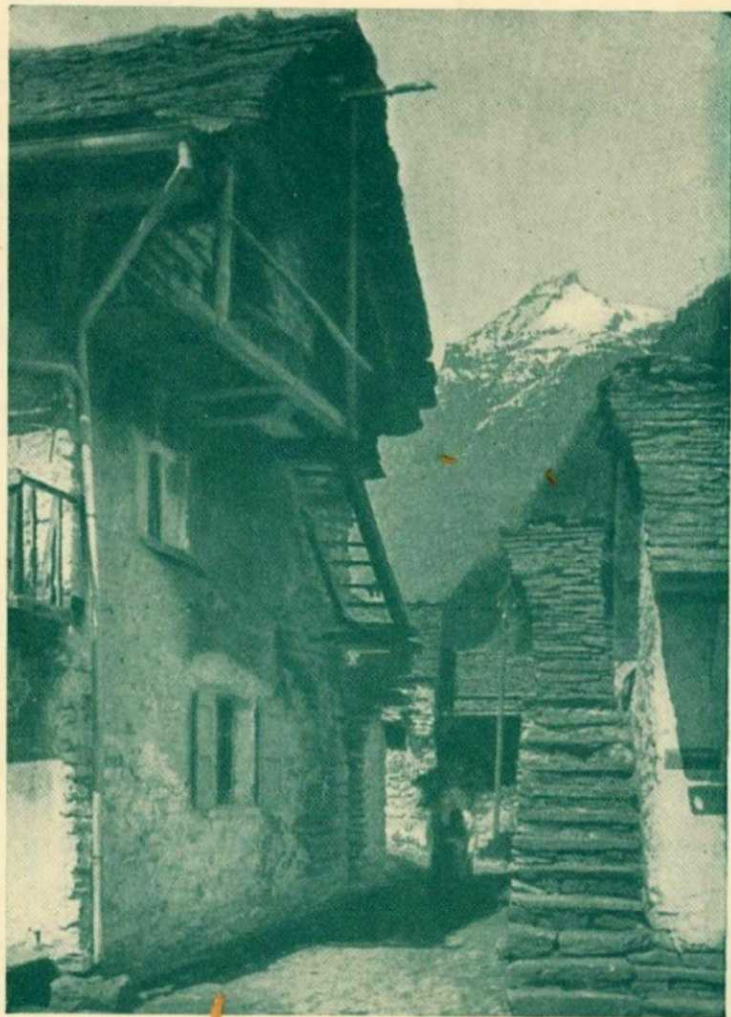
Twopence

**SAVIOUR**




"I am come that they might have life."  
John X. 10.

**HEALER**


SUNSHINE AND SHADOW

**COMING KING**



"I will come again."  
John XIV. 3.

**BAPTISER**



"I will, be thou clean."  
Mark I. 41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.  
General Headquarters: 20, Clarence Road, Clapham Park, S.W.4

Vol. XII.

May 22, 1931

No. 21

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at

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old time Gospel in old time power.

Vol. XII., No. 21

MAY 22, 1931

Fridays, Twopence

## The Power of Pentecost

By JAMES C. SMITH

**T**HE Church could never have been what it has been, it could not have existed as it has existed, or exercised the moulding power on the centuries which the annals of history record, but for the one masterful, overpowering event which we connect with and name by Pentecost. *The Descent of the Holy Spirit*

The "unspeakable gift" of Christ and the immeasurable gift of the Spirit, are the two great dispensational gifts. They are the peculiar heritage of the Church until the dispensation shall change its character.

### THE BOOK OF ACTS

is the book of Pentecost. The first chapter prepares for it, the second chapter records it, and the subsequent chapters tell its effects, up to the point of Paul's arrival at the centre of the Roman Empire. I humbly submit therefore, to the earnest consideration of all, the following sevenfold characteristics of Pentecost. Men who are in real earnest, in these closing days of the age, all feel that the work and life and ministry which God will accept as "gold, silver, and precious stones," must have the stamp of the Pentecostal Spirit. The promise to the Jewish remnant is the promise still, aye and more assuredly to us. "My Spirit is among you, fear ye not." And again, "Not by might, nor by power, but by My Spirit, saith the Lord" (Hag ii 5, Zech iv 6). Let the points here briefly given be prayed over and meditated upon, and may the living Breath make them spirit and life to every reader!

Taking Acts 1 and 2 as our guide, we note—

#### 1 The Precept of Pentecost (Acts 1 4)

Before the risen Lord ascended, He "charged them not to depart from Jerusalem, but to wait for the promise of the Father." Or, as

### THE SAME WRITER

gives it in the Gospel narrative (Luke xxiv 49) "And behold, I send forth the promise of My Father upon you, but tarry ye in the city, until ye be clothed with power from on high." Carefully mark the words, "Wait for the promise," also, "Tarry ye in the

city." These words give the precept of Pentecost. Tarry. Wait. Do not take a step or speak a word until ye be "clothed with power." Here is the root of all our failure. We bustle about and make a stir and organise machinery, but do we wait and tarry before God? Have we His power? The path of power is the path of obedience to precept. I grant, at once, that the Spirit here waited for was to be given once for all, for the dispensation; but there is, and must be, a most solemn application of this to individuals. A type is only given once and here is type for the age, for you, for me, for all God's saints.

Dare we go out without this power? Dare we associate Christ's name with our powerless ministrations? Is not this to make Christ the minister of helpless talk and empty life? Oh, let us search and see how it is! Is Christ glorified in our heart and life? If not, the Holy Spirit is not yet in that heart and in that life. The principle is the same. Just as the Spirit could not come until the Son of man was glorified, so the Spirit cannot come and clothe a man with

### POWER FOR SERVICE,

until there is self-judgment, an utter repudiation of self, and a complete enthronement of the risen Lord, as the Lord of our spirit, soul, body, and belongings.

Let us deny the old self that rejected Him, and yield ourselves to God to be clothed with power. Is it not clear that to go out and face the world with fine and fair speeches about Christ, without the power of the Spirit, is but to insult humanity, and make Christ the unheeding and helpless being that the world thinks He is! If Christ Himself needed the clothing, the anointing of the Spirit, after thirty years of a perfect life, for service and ministry, much more do we need it. Thirty years' obedience, and then the anointing. So with us. First the *tarrying* then the *filling*. Do we feel our words and lives empty and fruitless? May not the reason be that we have not obeyed the precept of Pentecost?

#### 2 The Power of Pentecost (Acts 1 14, 11. 1)

These disciples shew us the right way. They were

obedient They tarried They waited And they tarried and waited in the true attitude, all waited in prayer Not a word of testimony to men, but very earnest words of prayer to God If we are to touch the dead, we must

### FIRST TOUCH GOD

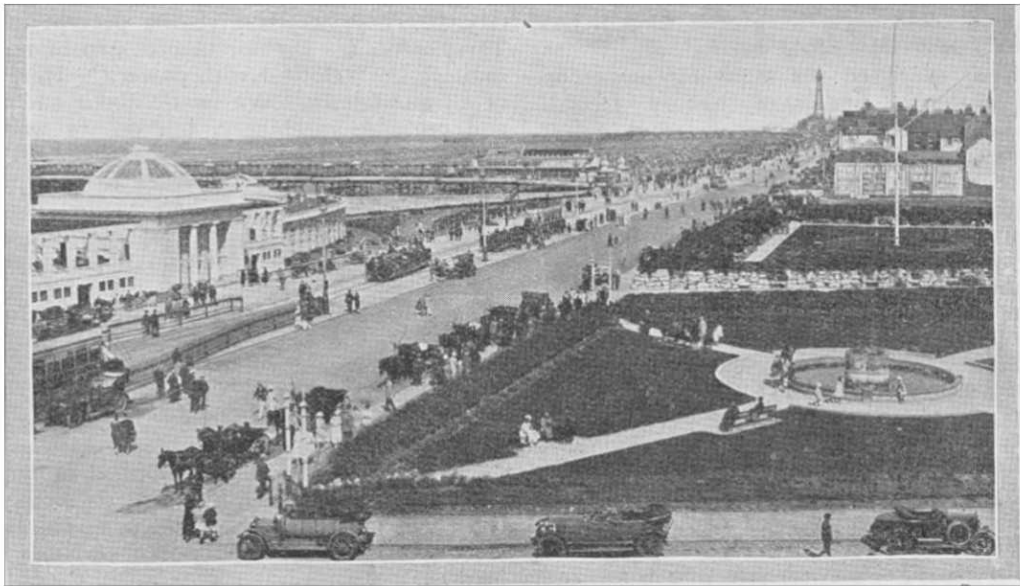
With these disciples it was the obedience of prayer Herein they fill up the type for us Note these words "These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with His brethren" Intensely interesting company! The fate of souls, of peoples, of kingdoms hung upon their prayerful obedience

Look how they stood They stood between the two pillars of precept and promise, and thus lifted holy hands, and longing, believing hearts to God They had a promise, and they believed it they had a precept, and they obeyed it Prayer expressed them both We say the Church has failed True, but

the Spirit of God has not failed Let us get back to the attitude and prayer of Pentecost: back to the Lord! "If ye will return, return unto Me, saith the Lord"

What kind of prayer was it? That is easy to tell First, it was *collective* "These all," the disciples, the women, Mary, and Jesus brethren Second, it was *united*, harmonious "With one accord," one mind, one interest, one desire, one thing, no sectarian severances Third, it was *continuous*, stedfast, persistent As to self, they were "out of joint" feeling their weakness as Jacob, and they would not let God go It was not personal salvation they were seeking, that they had, but it was *power*, as men and women "out of joint," to face the world, to preach salvation through a murdered Man, a rejected God, a hated Jesus of Nazareth

What has all this to say to us? As individuals, as collective unities, have we ever really, and in earnest, prayed the prayer of Pentecost?



Blackpool, where Principal George Jeffreys and the Revival Party commence their Revival Campaign on July 1st

## Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S.W. 4

### BIBLE CHARADE

My first half is shared with a chieftain bold,  
Who led Israel's armies when Jordan back rolled,  
My second half shares with Israel's chief tribe,  
Whose name did his brethren together describe,  
My whole was a prophet of ancient renown,  
Whose wisdom a dream did entice from a crown  
And, his foes well loving, set forth in that age  
By Jesus' Spirit the Christian's true gauge

(Key scriptures to read on the Charade Joshua iii, Ezekiel xxxvii 19)

Name the hero of the Charade

Solutions should arrive by first post, Monday, May 25th

Answer for May 8th Puzzle: Herod, Zacharias, Elizabeth, John, Elias, Gabriel, Joseph, Mary

Correct solutions were received from the following: Raymond Ash, Phyllis Ayers, Evelyn Bickell, Clara Bisseker, Fred Chidd, Stella Cuff, Walter Elcock, N. Francis, A. Furness, Robert Gregson, A. Green, Rosie Hanks, George Hesling, John Hill, Margaret Howard, Mary Hurst, Doris V. Isaac, Roy Jackman, Winifred Moon, Barbara Mappin, Midge Nelson, Arthur North, Mary Noble, Ernest Porter, Hubert Phillips, Dorothy Stone, Winifred Summerville, Margorie Wiltshire, Nancy Wainman, I. J. Withams

Grace means pure uncompensated kindness and favour Most people to-day are willing to shew kindnesses and favours if they can get some kind of compensation for it

# Stars and Towels

*And He had in His right hand seven stars and out of His mouth went a sharp two-edged sword and His countenance was as the sun shineth in his strength The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks The seven stars are the angels of the seven churches— and the seven candlesticks which thou sawest are the seven churches—*—Rev 1 16, 20

*After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Peter saith unto Him, Thou shalt never wash my feet Jesus answered him, If I wash thee not, thou hast no part with Me—*John xiii 5, 8

**S**TARS and towels! It is a strikingly vivid contrast we have presented to us, in the picture so gloriously painted in the Revelation, and the scene so graphically described in the Gospel of John

Stars! Stars that twinkle so cheerily in the dark after the sun has gone to rest, stars that bloom like

## BRIGHT FLOWERS OF HOPE

in the black fields of night stars that the hand of God has strewn like jewels all over the floors of seemingly infinite space, stars that silently watch seething centuries sink into the gulf of oblivion, stars that gleam resplendently across immeasurable depths, stars that light the way to the throne of God!

Towels! Towels that we use to dry dripping dishes, towels that we use to polish glass tumblers, towels that the small boy uses to wipe the moistened dirt from his hands, towels that boors sometimes use in place of shoe brushes, towels that slaves in the Orient use to wipe their masters' dusty feet!

Stars and towels—what a contrast! Can we conceive of a greater?

Stars and towels—majesty and lowliness—power and weakness—sovereign and servant—God and man—Christ on the throne and Christ on the cross Christ with the stars in his hand and Christ with the towel in his hand it is a striking symbol of the exaltation and humiliation of our Redeemer May we let the symbolism of their contrasting pictures burn in upon our hearts in letters of fire the tremendous truth that the Christ of God left a glory-lit throne to wash a sin-stained world Behold the Creator of rolling spheres become the Saviour of sinning souls!

The Apostle John who fell prostrate at the feet of the Christ with the stars was the apostle whose feet had been dried by

## THE CHRIST WITH THE TOWEL.

One recalls how, upon that memorable occasion in the upper room when Peter, another disciple, protested against Jesus' washing his feet, the Master said, "If I wash thee not, thou hast no part with Me" We know, of course, that our Lord was referring not to a physical washing of the feet but to a spiritual cleansing of the soul And how solemnly true it is to-day that unless Jesus washes our souls we have no part with Him

Many people do not grasp this fact They fail to see that they cannot follow Christ as Master until they have accepted Him as Saviour They extol the character of Jesus, they admire His teachings on moral truth, they acclaim Him as the greatest figure in human history; they laud Him as the one perfect

example for men to follow, but they will not accept Him as the Divine Redeemer without whom souls die in sin They weave garlands of praise for the Son of man, they will not let the Son of God wash their souls "If I wash thee not, thou hast no part with Me" The Lord Jesus has bought us all by His death We belong to Him We are

## HIS BY RIGHT OF PURCHASE.

But we do not become actually His until we make Him our personal Saviour, until we let Him wash our sins away in His own blood If we refuse to accept Him as our Redeemer we rob Him of our souls, while, on the other hand, we rob ourselves of eternal life Until we let Christ stoop to wash our souls, we cannot truly kneel to Him as our Lord We must let Christ serve us as Saviour before we can serve Him as Master

Or, to put it metaphorically, we must yield to the ministrations of the Christ with the towel before we can serve and worship the Christ with the stars And the more tearfully we behold Christ at our feet washing our sins away, the more devotedly shall we fall at His feet to pour out our lives in His service The more clearly we see the Christ with the towel, the more gladly shall we serve the Christ with the stars.

Jesus died once for all to save us from sin. But every day we may need to have Him apply His cleansing to our lives What we prevent Him doing in us limits what we can do for Him Only as we let Christ serve us for our good can we serve Him for His glory The more we let the Christ with the towel bend to

## MINISTER TO OUR NEEDS.

the more efficiently can we serve the Christ with the stars Many people never do enough for Christ because they do not let Christ do enough for them. Until we let Christ do His best for us, we cannot do our best for Him Only as we let the Christ with the towel minister to the deepest needs of our souls will our souls be clean and strong enough to respond to the highest calls of the Christ with the stars

The seven stars in the hand of the glorified Christ who appeared to John on the Isle of Patmos were the angels of the seven churches In all probability these angels were the great leaders of the churches. One very significant thing impresses us, and it is this great as these leaders may have been in the eyes of men, they were but humble instruments in the sight of Christ Holding churches in their hands they themselves were but stars held in the hand of Christ.

Perhaps we may say that the stars that the risen Christ holds in His hand to-day are the redeemed souls

that down through the Christian centuries have been giving themselves in dedication to Him. The splendour of the starlit heavens pales before the glory of these constellations of

#### MILLIONS OF SOULS

shining for Jesus. And surely if we realise vividly that our souls have been washed clean by the Christ with the towel, we shall pray God to help us to shine as stars in the pierced hand of our Redeemer. Stars symbolise authority. We shine for Christ when we reign with Him. But we can reign with Him only as we let Him reign over us. We cease to shine for

Christ when we seek to shine for ourselves. We can shine as stars of glory only as we let Him hold our souls in His hand. Unless we let our Lord take the supreme place in our inner life we shall play a very small part for Him in our outer life. Our hold upon men for Christ will depend upon Christ's hold upon us. The degree of our influence for Christ will be determined by the degree of Christ's influence over us. The more deeply grateful we are that our souls have been cleansed of sin by the Christ with the towel, the more gloriously shall we shine in the hand of the Christ with the stars.

## A Wonderful Miracle

at Principal George Jeffreys' Birmingham Campaign



MISS ALICE STURLEY

I have been a Salvationist nearly all my life, for I went to the Army Sunday school as a child, and now have a class of my own.

When I was eighteen months old, I fell downstairs, and because I did not cry, and no bruises were seen, it was thought that I was not hurt. But I did not commence to walk until I was three years old. Then my mother noticed that I did not put my left leg to the ground, and when I tried to walk, would drag it after me. I was taken to the Children's Hospital in Birmingham, and treated for two years as an out-patient with a dislocated hip, but the doctors could not do anything for me. I was then taken to Dudley Road Hospital, and was strapped down in bed for six weeks, but with no results. The doctor there said nothing could be done unless I had an operation, but he could not perform this as I had a weak heart. He told my mother that I would not live to be eleven. When I was ten years old I went into West Bromwich Hospital for three weeks, but the doctor there said nothing could be done. Years went on and my leg was getting worse, and causing me dreadful pain at times. I used to fall down without any warning. I went into domestic service, but had to leave on account of my leg. I

**I** CANNOT say how grateful to God I am, for sending Principal Jeffreys to Birmingham. Had it not been so I might have gone on being a cripple until the end of my days, but, glory be to God, I am *healed!* I am writing my testimony so that it may help someone else to have faith in my Saviour. I have been converted for twenty-one years, but had never had sufficient faith to trust Him, but from now, I am determined to trust Him for everything.

then went into Selly Oak Hospital, I was sixteen years of age at this time, and the doctors there could not do anything for me, except recommend

#### A SURGICAL BOOT

This helped me with my walking, but did not ease the pain, night after night I did not sleep, and could not get any ease, and my mother could not do anything to relieve me.

On Sunday, March 30th, 1930, I was asked to go to your meeting, but I tried to make the excuse that I had my class to attend to. A substitute was found, however, and I came, though with very mixed feelings, and when you gave the invitation I went out with many others that afternoon, and was the first to be prayed for. When I got out into the aisle of Ebenezer Chapel, I trembled from head to foot, and whilst crossing the road with my friends afterwards, I felt a twitching and a prickly sensation in my left hip, and then in my knee. Before this it was always the right leg that had caused me pain, and I remarked to my friends the feeling in my leg. God must have worked immediately, for when I reached home at night, I found that in my left hip, which had always been so much larger than the right one,

#### THE BONE HAD GONE BACK

into its place. Hallelujah! At first I thought it was imagination, but no, it was quite all right. I rushed upstairs to my mother, who was nearly asleep in bed, and got her up to feel my hip. She asserted that it had gone back into its place, and both hips were the same. Oh how I thanked God and asked Him still to give me more faith, and that He would make me bolder to speak for Him. Then another difficulty presented itself, if I believed God had healed me I must leave off my surgical shoe, but where was the money coming from to buy a pair of ordinary shoes (I had not done any work for over four years through ill-health). Then I prayed that God would help me in my difficulty, and praise the Lord, He sent along a friend, who gave me a letter to get some shoes, and said I could pay back when I started to work. How glad I was to leave the heavy burden off, and how proud I felt as I held my surgical shoe up on the platform, I have since burned three boots and a shoe, but am still keeping one to shew people what God has done for me, I give Him all the glory.—(Miss) ALICE STURLEY

# Concise Comments & Interesting Items

**An Academy Shocker**, is a description given of one of Sir W. Orpen's pictures appearing in this year's Royal Academy. It is a picture of Christ. One critic thus speaks of it "His 'Palm Sunday, A.D. 33,' will cause the greatest shock. It is irreverent. It is not beautiful. It will cause sniggers. It will offend. It is a modernist's painting of a modernist's Christ. The New Religion and the New Art meet."

Some further words by the critic we do not like to reproduce. The dignity and beauty of our Lord is so immeasurably lowered that we shrink from the picture. Yet it is classed as "art" which simply leads us to say that art can be wicked. The evil propensities in the hearts of men can be reproduced in painting and sculpture. We wonder that such things are permitted. The moral law if rigidly applied would burn and break much that is exhibited under the name of genius.

**Another picture of Christ** came before our notice soon after reading about the Academy shocker. How beautiful it is in contrast. We give the story.

"A young art student began his long, laborious course of training in a London art school. During those years he wanted to draw a portrait of Christ. He was much disappointed with his first effort. He tried to reveal tenderness and sympathy, but only expressed weakness. He tore it up. He tried again. Again he was dissatisfied. In-

stead of showing the power and majesty of Christ, he seemed only to picture anger and hardness. He destroyed that.

Then came the Great War. His art work came to an end. He went to camp and to the front in France. He was billeted with nine other men in one large room in a chateau. Some of the other men had pinned on the walls above their beds horrible drawings from some of the vulgar papers in circulation. He was tempted angrily to pull them down. For he loved Christ and purity. But he remembered that those men had a perfect right to use their wall space according to their own taste. And then he thought rather what he would do with his bit of wall. The only time he had for drawing was at night. His only drawing materials were a plain postcard, a pencil and the light of a candle. He determined to try again to draw the face of Christ. He worked night after night till it was done. Then he anxiously pinned it upon his wall. He did not know what the other men would do when they saw it in the morning. They simply looked at it, said nothing, and went out.

In a few days they had pulled down all their obscene pictures, and the face of Christ, drawn upon the postcard, remained alone on the wall."

**An Earthquake in England** brought a great shock to Manchester and neigh-

bourhood. On the whole it was slight, yet it caused the people to rush out in terror into the streets. The sound was described as a rushing whirring, like that of an airplane propeller. Some thought the end of all things had come. It was simply a faint indication of what may be. We speak about safety, but there is no real safety. Like a flash we may be plunged out of security into turbulent unrest. Life is only safe as it is hidden with Christ in God. In Him we can rest although the whole world rocks around us. Let us exercise faith now, before the days of terror arise.

**What is happening in Germany?** News that filters through seems to indicate rapid progress in the Fascist spirit. During the month of April Herr Hitler, the Fascist leader, was able to report an increase of 38,500 registered members. This leader believes that at the next general election in Germany his party will be the strongest. The move of events seems to justify his optimism. A visit by a press correspondent to the Fascist headquarters resulted in the following:

"We peeped into a room where four officers were bent in consultation over a set of maps. 'They are discussing the war,' said Count du Moutin. 'Which war?' I asked. 'The next war,' he grinned."

Thus young Germany is again talking about the next war.

## What Manner of Persons must We be?

By CHARLES E. ROBINSON

**I**N the New Testament Scriptures (in the original tongue), three classes of persons are always kept strictly separated one from another. They are (a) "babes in Christ" (I Cor. iii. 1), (b) "children of God" (Phil. ii. 15), and (c) "sons of God" (Rom. viii. 14). Reading in the English Bible one does not perceive this, for *nepios*, translated *babe* in I Cor. iii. 1, is translated *child* in Gal. iv. 1, while *teknon*, translated *children* in I John v. 2, is translated *sons* in John i. 12, and *huos*, which in Romans viii. 14 is translated *sons*, in Romans ix. 26 is translated *children*. Thus the translations are

### CROSSED AND CONFUSED

throughout the Authorised Version of the New Testament. The distinction between these three classes of Christians, namely, the babes in Christ, the children of God, and the sons of God, which God always keeps clear in the Greek, has been entirely ignored by the translators of the King James Version.

Bible translations have until now always been made by a scholar's reading a sentence or a paragraph, and then setting down as accurately as possible its meaning in English. It is only now, when a translation has been made which everywhere uses a fixed English equivalent of every Greek form, that such a truth

as I am writing about, comes to light. Thus it is that if I inquire of one of my readers, "Are you a Christian?" and he answers me quite frankly and truthfully, "Yes, I am a Christian," before I discover much about him I must inquire further, "What kind of Christian are you, the kind that God calls *nepios* or *teknon* or *huos*?" But I believe there are many of my readers even those who read Greek fluently, who, if I should ask that question, would be quite bewildered and unable to answer. They might say, "Why, I didn't know there were different kinds of Christians." But God knows more than we know, and in His Word He recognises three kinds.

### WHICH KIND ARE YOU?

Now a man becomes deeply interested to know which kind of Christian he is just as soon as the thought possesses him that in the Bible different kinds are described. What kind he is I cannot tell of course, but I can tell what God says about the different kinds, and then anyone can easily tell for himself to which kind he belongs. In this little article I shall speak of only two kinds, and possibly some of my readers may find that they do not belong to either one. I shall speak of the *nepios* and the *huos* only, and perhaps some reader is a *teknon*.



Now God says of the *nepios* that they are not spiritual, but are carnal, guilty of envy, strife, and divisions and walk as men (I. Cor iii 1-3). They are not different from servants, and are "in bondage under the elements of the world" (Gal. iv 1-3). They are "tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv 14). They are listed among those who are blind, foolish, and in darkness (Rom ii 19, 20).

Whenever God speaks of those of His children who are led by the Spirit, who are the heirs of Christ, who are overcomers, who are "worthy to obtain that world", who can die no more, who are equal to the angels, who are "children of the resurrection", who walk in the light, who will not be taken by surprise by the coming of the Lord, or whom the Lord will lead into glory, He never uses the word *nepios*. So you will see that if, in examining your own self, you find that you class with the *nepios*, it is highly important that you take immediate steps to get out of that class and become *huos*, or sons of God.

#### PERHAPS YOU ARE A SON OF GOD.

Just as babies naturally and when properly fed and protected grow into men, so *nepios* normally and rightly grow into *huos*, for *huos* is the word used in the New Testament when a mature, grown-up man or woman is mentioned as a son. The two sons of Zebedee and the seven sons of one Sceva a Jew, are called *huos*, that is, mature sons, grown to the stature of men and so able to have responsibility placed upon them by their father.

Now God carries the word *huos*, in its natural meaning, over into the expression "sons of God." Here are some of the things that God says about His *huos* which He never says about His *nepios*. By observing what God says you can readily tell whether you are a grown-up son of God and so entitled to call yourself an *huos*, or are still a babe in Christ, doing the works of the flesh and carried about by every wind of doctrine, in bondage under the elements of the world.

The *huos* are led by the Spirit of God (Rom viii 14), they realise that they have become sons of God, and so cry, "Abba Father" (Rom viii 15), they have

#### CEASED TO BE CHILDREN

and so no better than a servant, and have become heirs of God through Christ (Gal. iv. 7), because they are overcomers, they have the promise that they shall inherit all things (Rev. xxi. 7); they are peacemakers, and so are called the sons of God (Matt. v. 9), one of the things done by them, which resulted in their ceasing to be babes and becoming sons was their loving their enemies, blessing those who cursed them, doing good to those who hated them, and praying for those who spitefully used them (Matt. v. 44, 45), they walk in the light and are the sons of light (John xii. 35, 36): they are sons of the light and sons of the day upon whom the day of the Lord will not come unawares (I Thess. v. 1-5), they are babes in Christ grown to perfect manhood in the measure of

the stature of Christ (Eph. iv. 13, 14); they have severed their connection with the worldly companions and the evil practices of their baby-Christian days, and have consequently been received by God as His sons and daughters (II Cor. vi. 17, 18), they are they whom the Lord will lead into glory (Heb. ii. 10), and, exercised by the chastening of the Lord, they bring forth in their lives the peaceable fruits of righteousness (Heb. xii. 5-14).

#### AGE IS NOT THE TEST.

In thinking about babes in Christ, and comparing their prospects in the age to come with the prospects of the sons of God, it is very easy to fall into the

### Principal George Jeffreys in Need of a large Revival Tent

A substantial sum of money is urgently needed to help provide Principal George Jeffreys and the Revival Party with a large tent and equipment for the purpose of carrying the Foursquare Gospel message to thousands of people during the summer months.

**WHO** will give towards this definite effort? Here is a splendid opportunity to assist sending to others the message that has reached you. Pray over the matter and then act upon John ii. 5.

Gifts should be sent direct to Principal George Jeffreys, 20, Clarence Road, Clapham Park, London, S W 4.

serious error that, like natural infants, one is a babe in Christ because he has but recently been converted. In this matter spiritual babies differ utterly from natural babies. What makes a Christian a babe in Christ is the fact that he has not put away the works of the flesh, but yields to the bondage of the elements of this world, and permits himself to be carried hither and thither in his thinking about God by every wind of doctrine. This he may do, and, I am sure, often does do, although for many years he has been accounting himself a good Christian. Upon the other hand, cases have been known where, seemingly, newly-born Christians became at once free from the things that mark one as a babe in Christ, and shewed in their lives the marks of the sons of God.

God expects babes in Christ to grow to be mature men and women in God whom He calls sons, much as we expect our babies to grow up, and that they may do so He sends to the assemblies the various kinds of ministers. This He tells us plainly, as follows.

and He indeed it is who gives the apostles, the prophets, the evangelists, the pastors, and the teachers, for the re-adjusting of the saints, with a view to the work of dispensing, for the upbuilding of the body of Christ, until we should all attain to the unity of faith, and the realisation of a son of God, to mature manhood to the adult stature of Christ's complement, that we should by no means still be minors [nepios], surging hither and thither and being carried about by every wind of teaching by human caprice, by craftiness with a view to the systematising of the deception (Eph. iv. 11-14).

Now I believe that there is quite a widespread conviction that a Christian has backslidden and must be reclaimed if he is unstable and in bondage, doing the works of the flesh

**THIS FALSE BELIEF**

is, I believe, being industriously promulgated by Satan. When an immature or baby Christian finds himself still doing the works of the flesh, Satan tells him that he is no Christian, and that for him to pretend further to be one will be hypocrisy. Thus he gets some of the most honest and upright among them to give up in despair, and to commit themselves unreservedly to lives of sin. By the pressing of the same false doctrine upon the Church, he induces the old saints to look upon immature Christians, who continue to live carnal lives, as unfit to be called Christians. Thus working by deception on both the baby Christians and the mature saints he fills our land with multiplied thousands of discouraged people whom God has saved, but who look upon themselves, and who are looked upon by mature saints, as backsliders or sinners, and so they are not growing to maturity as sons of God.

This being the case, is it not of the most far-reaching and vital importance that the church generally, and all ministers in particular, should awake to the idea that God recognises carnal Christians, who walk as men, as His precious children whom He ex-

pects older and more mature ones to train and bear with, and bring on until they too attain to the full stature of men and women in Christ?



ARE YOU PURSUING A COURSE OF SIN AND UNBELIEF OR ARE YOU WALKING THE PATH OF A BLOOD BOUGHT CHILD OF GOD?

Never be ashamed to own that you have been in the wrong, which is but saying that you are wiser to-day than you were yesterday

**My Wonderful Saviour Divine**

QUEENIE ASHMORE.

MR AND MRS SETH SYKES

Je - su, Sa - vour of mine, He is a Sa - vour di - vine,

When the way is dark and drear, He doth com - fort, help, and cheer,

He walks close by my side, In Him I can con - fide,

For I'm depending On His grace un - ending, This Sa - vour of mine

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**Bible Study Helps**

**THE PRECIOUSNESS OF CHRIST.**  
(1. Peter ii, 4, 7)

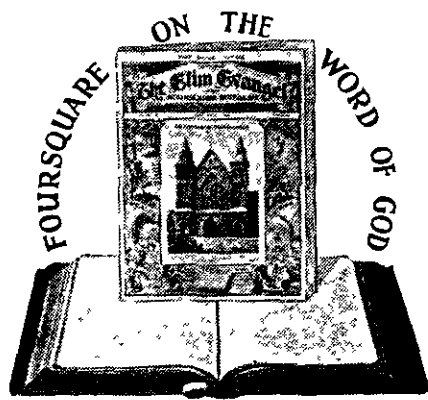
- I. Precious to God.  
Well pleasing to God (Matt iii 17)
- II. Made Precious to Believers
  - 1 By His Name (Heb i 4)
  - 2 By His blood atonement (1 Peter i 19)
  - 3 By His words (John vi 68)
  - 4 By His precious promises (II Peter i 4)
- III. Preciousness Appropriated.
  - 1 Through the Word of God (verse 2)
  - 2 Through priestly service (verse 5)
  - 3 Through spiritual sacrifice (verse 5, cf Romans xii 1)

**UNION WITH CHRIST.**

- 1 In death (Gal ii 20)
- 2 In life (Eph ii 5)
- 3 In suffering (Rom viii 17, cf II Tim ii 12)
- 4 In sanctification (John xvii 19)
- 5 In glorification (Rom viii 17, John xvii 22)

**FOUR WRONG ATTITUDES TOWARD THE COMING OF CHRIST.**

- 1 Indifference—"My Lord delayeth" (Matt xxiv 48)
- 2 Neglect—"No oil" (Matt xxv 3)
- 3 Indolence—"Hid thy talent" (Matt xxv 25)
- 4 Self-righteousness—"When saw we thee hungry?" (Matt xxv 44)



## EDITORIAL

### Letting Christ Out.

THE beauty of Christ should shine forth from our lives. Men and women should be able to feel the power of Christ's Spirit within us. The glory within should shine around. There should be intake and output. We were sometimes darkness, but now we are light in the Lord. We are to walk as children of the light.

Two ministers were standing before the picture that represented Christ as "The Light of the World." One suddenly exclaimed:

"I should like to see that picture painted inside out!"

"And what do you mean by that?" asked the other.

"Just this. There are many people who have opened the door

and let Him in, but they have shut the door again and are keeping Him there as a prisoner. Our Lord wants them to let Him out."

### Be Kind.

WE were forcibly reminded of the practical nature of the Christian life recently. In an article by Mrs. Abbie C. Brown we came across the following:

"At one time, speaking on this subject, I said, what I had never said before, 'If sister wants custard pie, and you want apple pie, let her make the custard, what does it matter?' After the meeting, a stranger said to me, with the tears in her eyes, that she and her sister had been unhappy all day because one wanted custard pie, and the other wanted apple pie, and neither would yield. Soon afterward I received a lovely letter from her saying, 'Sister and I have been so happy all day because we have followed your prescription, and have both been of the same mind, and I am enclosing eight shillings, a doctor's fee, in return for your prescription.'"

It is good to pray, but true prayer is followed by practical piety in the home. Worship in the church and kindly actions in the home should be inseparably connected. Foursquare preaching and foursquare practising go together.

### Hindering the Spirit.

MANY of our readers are seeking the Baptism in the Holy Spirit. Perhaps the following from C. G. Finney's life will help them.

Charles G. Finney tells how, once, when he was preaching a course of sermons on being filled with the Spirit of God, many were responding and receiving the fulness of God's Holy Spirit. There was one lady, however, who was asking for it, but her prayer was not answered. She constantly complained that "nothing seemed to help her", and Charles Finney wondered what was the hindrance in her life, why it was she was not filled with the Spirit. After a little time, he came to stay in her house, and he had not been there long before he discovered the reason. Some people came to call one morning, and protesting that she was quite offended that they had not called before, she pressed them to stay and spend the day, declaring that she could not consent to let them go. They excused themselves and left the house. As soon as they had gone, she said to the servant that she "wondered these people had so little sense as to be always troubling her and taking up her time." Finney overheard this, and immediately rebuked her, telling her she ought to see for herself why her prayers to be filled with the Spirit were not answered. It was because she had the daily habit of insincerity that amounted to downright lying. The Spirit of truth could not dwell in such a heart.

A further series of studies entitled "The Gifts of Ministers to the Church," from the pen of Pastor Len Jones will commence in our next issue.

*The following comes to hand just as we go to press*

OVER FOUR HUNDRED HAVE DEFINITELY DECIDED FOR CHRIST IN THE REVIVAL CAMPAIGN THAT HAS BEEN CONDUCTED BY PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY AT THE CAMBRIDGE HALL, SOUTHPORT. IN RESPONSE TO OVERWHELMING APPEALS FROM THE PEOPLE THE CAMPAIGN HAS BEEN EXTENDED, AND THE CROWDED GATHERINGS TO-DAY WERE SIMPLY SWEEPED BY THE POWER OF GOD. FORTY-FOUR ACCEPTED CHRIST. MIRACULOUS SIGNS ARE FOLLOWING THE MINISTRY OF THE WORD, AND TESTIMONIES OF REMARKABLE HEALINGS ARE COMING IN EVERY DAY. ONE PERSON DEAF FOR OVER FORTY YEARS NOW REJOICES BECAUSE OF OPENED EARS. ANOTHER WHO WAS CRIPPLED WITH RHEUMATOID ARTHRITIS CAN NOW WALK PERFECTLY WITHOUT AID. ONE LITTLE BOY WHO WAS BLIND IN ONE EYE FROM BIRTH HAS BEEN HEALED, AND THIS MIRACLE HAS STIRRED THE DISTRICT. ANOTHER HAS BEEN HEALED OF A GROWTH ON THE THROAT, OTHERS TESTIFY TO DELIVERANCES FROM VARIOUS DISEASES; HUNDREDS ARE BEING ENROLLED UNDER THE FOURSQUARE BANNER, AND ARRANGEMENTS ARE MADE FOR THE CONTINUATION OF THE WORK IN THIS IMPORTANT CENTRE.

# The Transforming Revelation

By Pastor JESSE LEES

*I have manifested Thy Name*—John xvii 6

**J**ESUS uttered these words as He looked back upon the work which He had accomplished. The words are a revelation of the fact that, included in His mission to fallen man, was the task of revealing to us the attitude of God and His changeless character. "I have finished the work which Thou gavest Me to do" (verse 4). The obvious truth is that God gave to Jesus the work of manifesting His Name.

I would remind you that this full manifestation was to His own, those who had accepted Him as Saviour. There are certain characteristics of Jehovah which are revealed to all men, in the study of living nature for instance, also in the study of the universe.

I was gratified on one occasion to hear a lecturer say, "Astronomers and all who make a careful study of the universe invariably come to the conclusion that there is a master Mind responsible for creation." We know that the master Mind is the mind of God. How the name of God has been ignored, how it has been polluted, how it has been misrepresented, alas! how it has been blasphemed! It was a glorious mission which Jesus undertook to manifest that name.

It is significant to notice that among the Hebrews a name was always intended to convey a meaning—for instance

(1) *Moses* means "drawn out"

(2) *Elijah* means "Jehovah is my God"

What does it mean to manifest anything?

The dictionary says "to shew plainly, to reveal"

I propose dealing with three aspects of the revealed name—

- (1) The revelation of Fatherhood
- (2) The revelation of Jehovah Juch
- (3) The revelation of Jehovah Ropheca

(1) *Jesus manifested God as the Father*

We should never have known the beauty of this name were it not for Jesus. Strange indeed were the ancient ideas of God, the one who is the Unseen. The Old Testament could not fully enlighten us. He could not be identified through the angelic visitors, nor in the rushing mighty wind, nor in the rending rocks, nor even in the still small voice.

Moses one day was wondrously privileged, God said, "I will put thee in a cleft of the rock, and will

cover thee with My hand while I pass by", 'twas a glorious prefiguring of the time when we, hidden in the Rock of Ages, even Jesus, should receive the richest possible knowledge of God. The Fatherhood was seen in the incarnation, then in my Lord and Saviour I see the Father in at least two aspects. Jesus reveals Him as the one scanning the desert in the hope that the wayward one will return. Friend without Christ, God-less one, this is God!

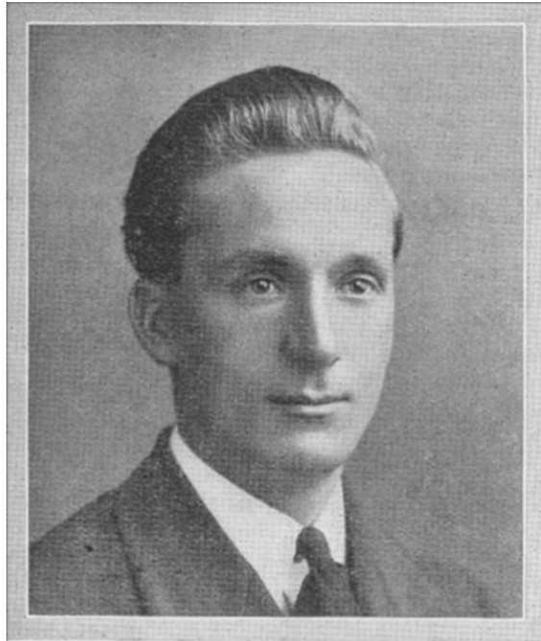
See yonder scene recorded by the Master—"Father," said the boy, "give me the portion that falleth to me." He received it and went into a far country. There he fell in with some who loved his money. He cast aside his noble faculties, and degraded his God-given powers, choosing to squander all in self-indulgence and sin.

When he had spent all and was friendless, realising that he had merited his father's extreme displeasure, yet with his thoughts turning homeward, in desperation he said, "I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." But oh, the depth of father-love! When he was a great way off his father saw him. Of course He did! He has seen all wayward ones since. "He fell on his neck and kissed him" (Luke xv 20).

I notice that the Greek says, "He kissed him repeatedly." By selecting a father (or the record of the Father) Jesus has revealed the fundamental character of

God. You may be alienated in heart and life, but God scans the horizon, longing, yearning for your homecoming. When I read this account I love Him, my Father, who says that if I accept Jesus the Saviour He will forgive my sins.

Again, we can see what a wondrous Father He is by watching the attitude of His Son toward Him. Jesus loved to steal away to His Father. He did not spend time in prayer because someone had taught Him to pray, and that it was His duty to pray. No, Jesus stayed communing with Him because He loved Him as Father, that sweet fellowship which He had enjoyed in the glory was so precious, He must have as much as possible until, as victor over death, hell, and the grave, the ascension would become a fact of history and the fellowship broken by His bearing our sin (and because He loved us) would again be re-



PASTOR JESSE LEES

newed in the presence of holiness He could sleep in the storm—why? because He could trust His Father Notice the attitude of the boy towards his parent, and if he longs for him, if he trusts him, if he confides in him, you may know that he has a loving tender parent Looking momentarily to the Cross, we can understand in a new way the anguish of that broken heart as He cried, "My God, My God, why hast Thou forsaken me?"

Having glanced at the life of Jesus we can say, "Thank you, Lord, for revealing my Father, we will endeavour to trust Him more"

I know my heavenly Father knows,  
The storms that would my way oppose,  
But He can drive the clouds away,  
And turn my darkness into day

### (2) *Jesus manifested God as Jehovah-Jireh*

When Abraham uttered that glorious name, little did he know the blessed sense of security it would give to countless multitudes God did provide so admirably When His own were in the wilderness, with no food, He fed them on angels' food (Psalm lxxviii 25) We also love the thrilling historical record of the ravens fluttering to the side of Elijah to bring his God-provided food These and other Old Testament records have been responsible for the quickening of faith in the lives of God's people But it is

#### TO JESUS THAT WE LOOK

for the supreme manifestation of this blessed name He taught His followers to trust God The words of the Sermon on the Mount have a special appeal—"Take no thought for your life, what ye shall eat, or what ye shall drink" (*no anxious thought*, R V) Then in Luke xxii 35, the Lord asks this question, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" and they said, "Nothing" Yet in verse 36 we have, "He said unto them, But now, he that hath a purse, let him take it, and likewise his scrip"

Why did Jesus thus deal with them? Surely to teach them to rely more upon God than upon their purses! Purses which contain worldly wealth may abound, but they may fail, yet the child of God is shewn a way which is tried and proven. God cared for the disciples in those hours when they solely depended upon Him Was Thomas a doubter when told to go forth preaching? I wonder! if so, his doubts-ings forsook him as he journeyed on that blessed pilgrimage One can imagine him upon his return joyfully declaring, "Master! we lacked nothing"

Jesus, ever reasonable and well understanding, knew that He would have followers from every sphere of life, some loyally serving God while attending to business, the wife zealously serving God while managing the duties of home Can we not see the underlying teaching of Jesus? He was manifesting "Jehovah-Jireh" "Your heavenly Father knoweth," are words we love to have

#### WRITTEN UPON OUR HEARTS.

Listen! take your purses now, but remember that in the hours of testing He provided—take them, but don't trust them If they fail, remember that your

heavenly Father will never fail! Hallelujah! The eternal character is revealed in the Name

### (3) *Jesus manifested God as Jehovah-Ropheca*

The majesty of this name is being unveiled in these latter days The dust of ages had accumulated upon it, but, thank God, the breezes of heavenly blessing have been clearing it, and His own beauty is seen What is fully evident is that included in the life's work of our blessed Lord was the manifesting of Jehovah-Ropheca He healed all who were sick and oppressed Truly Divine healing comes through the



Principal George Jeffreys.

Plan to spend  
your holidays  
at Blackpool.

.....  
Revival Campaign  
commences July 1st

ministry of the nail-pierced hands How many have felt His tender touch, not only in the days when He walked those Eastern streets, but since

Some are not healed because they adopt the following attitude They say, "God knows I am ill, if He heals me all is well, but if not I am content to bear it" I would remind you that the Scripture condemns the fatalist attitude It is interesting to glance at the Old Testament regarding this

Two kings were reigning at the same time, one over Israel, the other over Judah (I Kings xv. 9) It is recorded in I Kings xiii that King Jeroboam foolishly

#### CHALLENGED GOD'S MESSENGER,

as they stood together beside the altar The scripture says, "He put forth his hand from the altar, saying Lay hold on him, and his hand, which he put forth against him, dried up, so that he could not pull it in again to him" The king, however, immediately turned to God, and asked the man of God to pray for him, with the result that the Lord healed him, and the hand "became as it was before"

In II Chronicles xvi 12 the case of the other king ends differently Godly King Asa was diseased in his feet Verse 12 says, "Yet in his disease he sought not to the Lord, but to the physicians" (verse 13) "And Asa slept with his fathers, and died in the one and fortieth year of his reign"

The scriptural comment is very brief, but the words convey volumes of food for thought. Jeroboam called upon God and he was healed, Asa sought not the Lord, and he died In these two incidents is seen a basic principle for God's dealings with us The

historical records give an adequate ground for faith or belief, and teach us to call upon Him in the day of trouble. Jesus *also* condemns "religious fatalism," for He who taught us, "Your heavenly Father knoweth," also taught us to ask, to call upon Him. The relationship of

#### GOD AND MAN TO-DAY

is the same as the relationship of Jesus and man—Jesus is historically seen as the fulfilment of God's personal disclosure of Himself, He stands in history as the Saviour, His voice is heard ringing over the

centuries, "Look unto Me, and be ye saved" We look, thank God, there is life for a look at the crucified One, the look which conveys the heart's desire, "God be merciful to me a sinner," is always seen by God Triune. I follow the Master to the scene of His talk with God I linger there, lost in wonder, love, and praise He lifts me as He prays saying, "This is God unchangeable" I listen ' whilst Love communes with love I hear the echo of His words falling upon my ears, "Father I have manifested Thy Name, I have finished the work which Thou gavest Me to do"

## Flattery

By S. S. YODER

**A**N insidious, corrupting element has in one form or another been able to penetrate into the camp of the saints, and its proper name is—Flattery

Under many disguises and various names it plies its nefarious business wherever there is a possible chance of a foothold There is no one too saintly or separated unto God but must be a target for its hateful attacks It is

#### AN ANTICHRIST TRAIT

and by the grace of God "should not once be named among us as becometh saints"

For flattery to accomplish its purpose there must of necessity be a weak and willing object The one who is to be flattered is one who has for some reason arrived at an exalted state of self-esteem

One may well pause and wonder how anyone who has met God face to face in the mighty Baptism of the Holy Ghost and fire could ever be susceptible to such a thing as flattery, which, although sometimes cleverly disguised, has many characteristics that cannot be hidden

The flatterer uses Scripture whenever it is best suited for his purpose, such as "Honour to whom honour is due", but Jesus says in John v. 44, "How can ye believe that receive honour one of another," shewing that real believing is hindered by the praise of men

#### FLATTERY FAILS TO WORK

when ignored and opposed It falls off a genuinely humble saint unnoticed

Many workers for God, who otherwise are very useful, when inoculated with the disease caused by flattery, are rendered powerless under its influence It is said that "a burnt child fears the fire," but it is often the case that when one has been greatly deceived and misled by a flattering spirit and then enlightened to the deception, still at the next turn of the road, the same power of evil, by wearing a different garb and speaking a different language is able to thrust another poisonous dart into the same soul, and bring him again under its power

There is nothing a real flattering spirit will not stoop to do to accomplish his selfish end The motive is that the one to be flattered has in his possession or control some commodity or means of power, whether property or prestige or influence, in some

line that he (the flatterer) desires The latter therefore seeks to discern the weak point in the individual This sometimes is quickly discovered, but no matter if it should take a long time, the search is kept up until that weak point is found Then praise, compliments, or high-sounding titles are poured in until they are a source of pleasure to the victim, and the game is won

O Lord' in Thy kindness, deliver Thy children from the flatterer!

Every reasonable human being knows that flattery is ruinous and should be avoided, still the evil seems to be growing Those whom God has endowed with

#### WONDERFUL GIFTS

are being robbed of their power by this method of the enemy Many simple souls are beguiled from their steadfastness and robbed of virtue and integrity by nothing more nor less than flattery

The Church should be on its guard and immediately suppress that spirit whenever and wherever it manifests itself God in His kindness is always providing an antidote for the poison which flattery introduces, by sending someone along who is kind enough to tell the plain truth "Open rebuke is better than secret love"

Let those who have been led into the sin of flattering others, earnestly examine themselves, and repent and turn away from such an abominable practice Many doubtless stumble into it by a desire to appear appreciative and with the thought to encourage someone Job refused to give "flattering titles" (Job xxxii 21), and

#### THE APOSTLE PAUL

could say, "Neither at any time used we flattering words" (I Thess. ii 5)

The effect of flattery on the soul is much like the result of drug-taking or liquor-drinking on the body It creates a desire for more of the same thing It provokes a thirst for a repetition of a like experience It crowds out nobler aspirations It blinds one to one's own faults It insinuates wonderful pomposity, egotism, and pride, and causes the victim to utter great swelling words Then when its effect is worn off great depression of spirit ensues, leaving disconsolateness and discouragement

God only can deliver from such an evil To Him belongs all praise, glory and honour

# How 2,500 People saw a Great Miracle

**I**F people think that the day of miracles has passed, they are greatly mistaken. God is performing them every day before our eyes, but people won't believe it, and therefore they don't see it. "If thou canst believe, thou shalt see," is the Divine law in the kingdom of God.

I shall give you a short description of this man's healing as I heard it from his own lips here in Drammen, Norway, on a Sunday evening, before an audience numbering about 1,000.

Twelve years ago Ludwig Monsen was labouring as a chimney sweep in the city of Skien, Norway. One day he

## FELL FROM THE ROOF

of a house on to the pavement (about sixty feet), and broke the spinal column in two places. He was picked up unconscious and brought to a hospital. Here he lay for a long time, in terrible sufferings. He was attended by the very best physicians, but they could not do much for him. His sufferings were so intense that for a whole year he had to be attended by a physician three times a day.

Not long after the fall, as he was lying in the hospital, he became entirely lame on the left side, and on the right from the waist down to his feet, and also blind. His mother was visiting him on the very day that he lost his sight. She asked him about it, and he dared not tell her, but later his conscience smote him, so he had to telephone the sad news to her, and bid her forgive him for not telling her the truth. He had been converted shortly before his fall.

Several years went by with great sufferings, which he tried to ease by taking morphine. But one day he awoke to the terrible fact that he was fast becoming

## A HABITUAL MORPHINIST.

He then asked God to deliver him from it, and the Lord did, and since that day he has never touched it.

During this time he had been moved from Skien to the city of Stavanger, and was living there. While here he became acquainted with a young man by the name of Storm, whom the Lord gloriously saved. He was the son of a high officer in the Norwegian Army, and when God saved him his family had no more use for him. But God had use for him in His service—praise the Lord for ever. God laid upon the heart of these two men that they should begin a mission and preach the Gospel on the streets, and wherever God opened a door for them. Remember, they were both poor, and one was blind and lame and had to be carried and nursed almost like a baby. But they prayed to God, and He helped them. Glory to His Name!

They had to have a wagon in which Monsen could lie. So Storm made a sketch of one, and they had it made, and God provided the money. It was a light wagon with a canopy, and

## STORM WAS THE HORSE

that pulled it about with its precious load for six years. In this way these two men went about on the streets of Stavanger and other cities out in the

country, in the hospitals, prisons, private houses, churches and halls, and preached and sang the Gospel of God's everlasting grace and the glorious salvation through faith in His Son Jesus—the Messiah. Oh, what a spectacle before the world! Oh, what a sight for bishops, preachers, and church people! Oh, what foolishness and what a laughing stock! Yea, and what heavenly wisdom and powerful grace made perfect in weakness through suffering and praise and poverty. Glory to God for ever and ever! "Hallelujah!" is always the battle-cry of Monsen and Storm.

But now we come to Monsen's healing. In the month of January, 1915, God laid upon their hearts to go out into the country some miles from Stavanger to hold some meetings. They had been invited by the people at a certain place.

Storm carried Monsen out and placed him in the wagon and pulled him to the station. When they got

## ON THE TRAIN

God's Spirit came upon them, and they had a very precious time on the way, singing and praying and testifying. God also blessed their meetings to the edification of the saints and salvation of souls. On their return to Stavanger, Monsen became in great agony of mind through weakness, but more so for the salvation of souls in Stavanger. The Spirit spoke to him and said: "When you come home call a large meeting and speak about these themes: 'Is Jesus the Son of God?' 'Is Christianity true?'"

When they came home they laid the matter before the Lord in prayer, and were convinced more and more that it was from God, so they announced in the papers that a meeting would be held in the United Workmen's Hall (Ardeidersomfundet), which they had often used free of charge. On Sunday afternoon, January 17th, they continued to wait on God. All ministers and Christian people were invited, and all Rationalists and Freethinkers and Socialists also. The day came, and the hall was filled to its utmost capacity, when there were at least 2,500 people present.

On Sunday morning Monsen was so weak he could not lift a glass of water with his right hand, and his left had been lame for twelve years. His lameness had become worse and worse. He could see the light dimly with one eye, but the other was entirely blind. For all these years that he and Storm had worked together, he had not once been able to

## SEE HIS BROTHER'S FACE

But now the day had come that he should see this young man who pulled him about and cared for him like a baby.

When he came on the platform lying in his wagon as usual, as he spoke he began to shiver with soul-agony, and cold sweat was pouring forth. He had no thought of God's healing him. Although both he and many Christians had prayed for his healing, he had not the faintest idea that God would heal him that day. His only burden was to prove to the people

that Jesus was the Son of God, and that Christianity is true

After singing a hymn, and prayer, he spoke to the people for an hour, then he became so weak and exhausted that he had to stop. A terrible, solemn stillness had fallen on the assembly. The Spirit filled the hall with the glory of God. Storm, his companion, was lying on the platform beside the wagon praying. Monsen himself was sweating, wholly exhausted. All at once he felt a thrill go through his body from head to foot. He lay a while longer, when suddenly there came on him a

#### MIGHTY STREAM OF HEAVENLY POWER,

that went in through his head and passed down his whole body. As the power went through him his joints and bones were cracking, and he thought he would be broken all to pieces. Suddenly a light shone about him, and a voice said, "Ludwig, arise and walk!" He raised his right hand to his head, and thereby struck the glasses he wore, they fell to the ground, he looked around, and for the first time saw his brother Storm. Then he began to realise that God had healed him, and he arose, clapped his hands and shouted "I am healed! I am healed! I can see and walk!" and stepping on the floor he walked over to a chair and sat down, while he was clapping his hands and shouting "Hallelujah, glory to Jesus!"

While this was taking place on the platform, the people in the audience became greatly excited. Some fainted, other cried and shouted for joy, praising God, others were talking and swearing, saying "The whole is only humbug and a spiritualistic seance." Monsen and Storm were crying for joy and praising God, who had in this way before such an audience again given proof that Jesus is His Son, and that Christianity is the true religion.

#### SOME OF HIS OLD FRIENDS

in the audience gathered about him on the platform, and they wept and praised the Lord together.

After some time had elapsed, somebody sent for an automobile in which Monsen and Storm were driven to their home, where a great throng of people were gathered on the street. When they were passing through, the people shouted and waved their hats. Monsen, the lame and blind evangelist, had walked out before them all a living witness to the grace and power of Jesus Christ. But there was one elegantly clad person who threw a stone after them as they were driving away. He represented the mob that crucified our Lord and Saviour, and that mob is the same at all times and in all places.

Much has been written in the papers about this modern miracle of healing. Doctors, preachers, believers and unbelievers have talked about it, discussed it *pro* and *con*, wondered at it for a little while, and then forgotten it.

Monsen and Storm go about and preach the glorious Gospel of salvation and healing, through

#### FAITH IN THE LAMB OF GOD.

They have been in many cities in Denmark, Sweden and Norway. Monsen now reads his Bible without glasses, he walks without crutches or canes, he is healed, and speaks often three times on a Sunday to large audiences numbering thousands. Is it any wonder that crowds gather to hear him? Is it strange that people will hear and see these two men whom God has made as one through poverty, suffering, and a glorious ministry to the fallen, and lastly through this wonderful healing before so many people? We who heard his life's story, will never forget it. It was the most powerful address we have listened to of its kind, full of convincing truth delivered by a living witness to the power of Jesus, before a packed audience that was held spellbound for an hour and a half. God got all the glory, and we went away happy, and believing in Jesus only, mighty to save.—Arton Tarranger, Drammen, Norway

(Pastor T. B. Barratt of Oslo, Norway, confirms this narrative. It is thirteen years ago that Monsen was healed and his healing stands good to-day.)



### Many Converts in Centres—Striking Healings—Converts Baptised

#### GOSPEL STILL ATTRACTING.

**Croydon** (Pastor J. Lees) The blessing of God still rests upon the Croydon assembly meeting in the Elim Tabernacle, Stanley Road. The last Sunday under the ministry of Pastor Lees, the Tabernacle was crowded out with men and women praising the Lord, all eager to hear more of the wonderful words of life.

God Himself was in the midst to bless and to save, and three precious souls yielded their lives to the Master. This completes a splendid year of soul-winning, every week seeing souls born into the Kingdom of God.

The Crusaders very ably rendered some of the music which was sung at the Albert Hall, which proved a great blessing to everybody. The singing of both the choir and the congregation was really inspiring and uplifting.

We do praise God for the way He has undertaken in opening up branch churches all around Croydon, the most recent being Thornton Heath, all of which have taken a considerable number of the congregation, but God has filled the empty seats again and again, and even now the Tabernacle is too small to accommodate the crowds. Praise God for the drawing power of the Gospel.

#### PASTORAL FAREWELL.

**Lurgan** (Pastor J. R. Knight) On a recent Sunday evening Pastor J. R. Knight delivered his last Gospel message at Lurgan. The power and presence of God was manifested in this meeting. At the end of the service one young man yielded to Christ. The Lord has manifestly set His seal to the faithful ministry of Pastor Knight. On the Monday members and friends had a farewell tea-meeting. It was encouraging to hear the brethren testify how much they had appreciated his ministry. The farewell service was brightened by solos and duets, but the most gripping moments



were when the brethren with their strong voices sang in unison, "Take the Name of Jesus with you" It brought the tears to many eyes The prayers of the saints go with Mr Knight to his new sphere of labour

## TWO MORE CONVERTS

**Kingston-on-Thames** (Pastor E C W Boulton) Kingston has truly had a



Pastor E C W Boulton.

most blessed time for the past eight months Pastor Boulton has been the medium through the grace of God of shepherding many souls to the throne of grace

On the last Sunday of his ministry here the congregation filled the Tabernacle The pastor, filled with the Divine Spirit, gave a

wonderful and inspiring message through which two more souls were added to the Kingdom

## OPEN-AIR WORKERS' ACTIVITIES

**Clapham** (Pastor P N Corry) Much blessing has rested on the activities of the open-air band of workers recently This band has grown in numbers, and two meetings are held on Mondays, one at Leicester Square, and the other at Brixton On Saturdays the workers have been active at Waterloo Road, Kimberwell Green, and Brixton A Clapham worker is also in charge of the open air held in Hyde Park

About fifty decision cards have been taken and there have been several definite street conversions

Three of the active workers are the direct result of this open-air work, in which they are now participators United meetings were recently held with the Clapham Junction warriors, and the Lord indeed blessed this fellowship

Several of these workers have ministered the Gospel in word song and testimony at Wood Green and Wallington, and the saints have testified to the blessing received Four of them also have the privilege of being Elim Local Preachers

The Lord has blessed this band attached to headquarters, because they are help up in prayer weekly

## FRUITFUL MINISTRIES

**Hornsey** (Pastor J E Goreham) The blessing of the Lord is still resting upon the saints meeting at Zion Tabernacle, Duncombe Road The work of the Crusaders has been much blessed recently

The pastor has been taking a special series of meetings along the line of Studies upon the Personality and Work of the Holy Spirit, including the gifts These have been a source of uplifting, and enlightenment to many The Sunday morning prayer meeting for brethren is a means of great blessing

ensuring the power of God for further meetings during the day

The Cadets are making good progress, as was evidenced on Sunday last when they took charge of the evening meeting There were a goodly number of people present, and the kiddies were quite at home, right through the meeting As a result of this meeting one soul yielded to the Lord

On the evening of 19th April, the pastor spoke on "A Public Miracle"—the healing of the lame man by Peter and John At the close of this meeting, two responded to the call, and gave themselves over to the keeping of their newly found Saviour This meeting was one of power and blessing Praise God from whom all blessings flow

## CROWDS AT BAPTISMAL SERVICE.

**Hendon** (Pastor H W Fardell) The 1st Sunday of Pastor Fardell's ministry will ever be remembered by members of the Elim Tabernacle, Ravenhurst Road It was the occasion of a glorious baptismal service, when six sisters and five brothers followed their Lord through the waters of baptism A large crowd gathered to watch this ceremony, all the seats in the hall being occupied One precious soul surrendered to the call of the Saviour,

Prior to the candidates gathering around the Lord's table, each gave their testimony, one brother especially was able to testify to the wonderful way in which the Lord had healed him, in answer to prayer One sister testified, at the prayer meeting on the following Tuesday, how God had marvellously healed her in the waters, after suffering for seventeen years, and being operated on several times without benefit But now, praise the Lord, she is completely healed

Recently the Letchworth Crusaders visited the church here Their ministry was much appreciated

## THIRTY-FOUR CONVERTS BAPTISED

**Swansea** (Pastor W Barton) For several months past, the church meeting in the Capital Dance Hall, Portland Street, has been enjoying a season of special spiritual blessing The true and faithful presentation of the glorious Gospel in its fulness by Pastor Barton, has been signally owned of God, and followed by very practical results The presence of the Lord has been mightily felt at each service, and the spiritual breezes from the eternal hills have borne upon their wing the invigorating and inspiring heavenly influences

Great interest and enthusiasm have been shown by the steadily increasing numbers which have attended the services Saints have been baptised in the Holy Ghost, some even receiving whilst being prayed for at the healing service, and others at the weekly tarrying meetings, bodies have received a healing touch, and almost every week souls have been translated from the kingdom of darkness into the kingdom of light

A further advance in the progress of the church here was marked by another baptismal service recently held at the Bethesda (Baptist) Chapel A large con-

gregation assembled to witness the observance of the ordinance The meeting was initiated by the singing of the bright Foursquare Gospel choruses, and followed by a very impressive address by the pastor on "Water Baptism" After a bright, clear and ringing testimony of their conversion by each of the candidates, the pastor baptised in water thirty-four persons, mostly recent converts Several more have since signified their desire to be baptised

## TWO STRIKING HEALINGS

**Grimsby** (Pastor A C Coffin) The Sunday School Anniversary services were recently held in the Elim Hall, Tunstard Street It was a great sight to

see the children some 300 of them, on the specially erected platform Their singing was much appreciated, also the recitations and dialogues, reflecting much credit upon the children and those who trained them The services were splendidly attended, many of the parents and friends being present The pastor gave the Lord's message at each service To many of this assembly,



Pastor A. C. Coffin.

the ministry of Pastor Coffin has been a source of great blessing The Word of God has been planted in hearts, and through his teaching many precious truths from the Word hitherto hard to be understood, have been taught in a clear way The saints are drawn nearer to the Saviour, and a greater desire awakened to live an overcoming life The last Sunday of the pastor's ministry here was a day spent in the presence of the Lord The message of the evening being "That I may know Him, and the power of His resurrection" During the bright testimony meeting that followed, two brothers testified to the knowledge of an experience of the power of His resurrection One, a dear aged brother gave praise to God for deliverance after several months of serious illness, and all rejoiced to see him again in the midst The other, who has been marvellously and miraculously healed of consumption, told how he indeed knew the power of His resurrection The doctor has pronounced him completely cured Hallelujah!

The faith that overcomes the world is the faith that dares to believe that the world is overcome The Lord who helped me to slay the lion and the bear will help also with this Philistine There will be other epochs ahead, but it will always be Ebenezer, and when the last stage of the journey is done it will still be the same—W Y Fullerton

# FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by PERCY G PARKER

**Sunday, May 24th.** Joel ii 21-32

"Be not afraid be glad" (verses 22, 23)

When God rules, fear is displaced by gladness. Many circumstances arise to make us fear. But God is the one great Circumstance that should make us glad. God drives fear away from the trusting soul. The more we know God the more we know a fearless life. The only thing we need to fear is that of getting outside the will of God. Let us keep in His will, and no ripple of fear need ever disturb the placid surface of our hearts. Are you tempted to fear this morning? Then listen to the word of the prophet, "Be not afraid—be glad." Why should I charge my soul with care? The wealth in every mine belongs to Christ. And He's a Friend of mine. In this wondrous friendship we will rejoice—and rest.

**Monday, May 25th.** Joel iii 9-21

"Let the weak say, I am strong" (verse 10)

Paul learned this. Said he "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake for when I am weak, then am I strong." But Paul was only able to speak thus because the Lord said to him, "My grace is sufficient for thee for my strength is made perfect in weakness." Our very weaknesses drive us to God. It is when we feel so utterly incapable in ourselves that we cast ourselves with fresh abandon upon Him. No soul that does this is allowed to fail. We may not be immediately aware of the manner in which the Lord works for us. Sometimes His method is opposite to that which we expected. But looking back we are always able to see that perfect wisdom was working for the best. Our expectations were pulled down in order that God might build a nobler edifice.

**Tuesday, May 26th** I Peter i 1-12

"The trial of your faith, being much more precious than of gold that perisheth" (verse 7)

We must not put our trust in gold, but in God. Gold is a power—a natural power. But God is supernatural. His power far surpasses the power of gold. There is always a danger of us getting a squint in the life of faith. We get one eye on gold, and another eye upon God. But riches that destroy our faith are allowed to take unto themselves wings and flee away. God permits all forms of monetary losses to come to us in order that our faith may be kept victorious. Just when it seems that we need money most sudden losses arise. Valuable things are broken, unexpected payments have to be made, income alarmingly decreases. At last we lean back and say, "Not gold but God."

**Wednesday, May 27th** I Peter i 13-25

"Love one another with a pure heart fervently" (verse 22)

It is hard to love some people. Yes, but perhaps they find it very hard to love us. Love begets love. We frequently wait for others to love us more fervently. We should however take the initiative and love them more fervently. Read the 13th chapter of the First Epistle to the Corinthians again and again. Let us measure our love by that love. Love is aggressive. Love that is simply passive has lost its strongest side. Smile until others smile. Sing until others sing. Speak kindly until others speak kindly. Be unselfish until others are unselfish. Love until others love. Determine to be the first each morning to express love in word or action. Then very soon there will be a daily competition in your home. Each will be striving to love a little more fervently than the other.

**Thursday, May 28th** I Peter ii 1-12

"Abstain from fleshly lusts which war against the soul" (verse 11)

Anything that is not nourishing to the soul is to be rigidly avoided. We should not simply seek for things that do not harm the soul, but we should seek those things which do it good. The world, the flesh, and the Devil are all warring against the soul. It is God's castle within our lives. If the enemies of God can capture it then God is dethroned in us. Don't risk things. Keep far away from harmful habits. The story goes of a man who was doubtful whether his collar was dirty enough to change. As he was hesitating his wife said to him, "If it is doubtful it is dirty." Better keep entirely away from all doubtful habits.

This attitude will solve a great many so-called problems in the believer's life.

**Friday, May 29th.** I Peter ii 13-25

The Shepherd and Bishop of our souls" (verse 25)

Every Christian is under a bishop. It is Christ. Christ is our Bishop—or our Overseer. Our soul—the unseen part of us—is an unseen Guardian. It is good that in our soul life we need not be straying aimlessly over life's wilderness. The deepest part of us may be kept in the ways of righteousness because the Lord of Righteousness desires to be the constant overseer. "Prone to wander, Lord we feel it"—Yet He will keep us from wandering. "Prone to leave the God we love"—Yet He will keep our love fixed. Let us take a fresh look at our Bishop this morning. Let us commit our souls once more to Him. Let us count ourselves dead to worldly ambitions and worldly contrivances, and let us reckon ourselves alive to the Shepherd and Bishop of our souls. We may be sure that when Christ is in control our souls will never be guilty of anything mean or underhand.

**Saturday, May 30th** I Peter iii 1-12

"Be pitiful, be courteous" (verse 8)

Don't be hard on other people. Try and understand their real position. Some have a terrific fight against overwhelming odds. People fail us. People are hard and sometimes discourteous. It is easy to judge them harshly. It is easy to reveal our antagonistic spirit by ignoring and slighting them. But, "Be pitiful, be courteous." If we had the daily difficulties and annoyances to face that they have, should we be any better than they? It is any wonder that a mother feels bitter against society when she sees her little child daily wasting away because of insufficient nourishment? Is it any wonder that the toiler gets hard and soured when for months he has honestly been seeking work and finding none? No no! Let us be very pitiful, very courteous. Pity and courtesy will win the gratitude of the heavily laden multitude.



By Pastor P N CORRY

May 31st, 1931

READING Exodus xvi, 1-15

MEMORY TEXT. "I am the living bread which came down from heaven. if any man eat of this bread he shall live for ever"—John vi 51

## THE BREAD OF HEAVEN

### TEACHER'S NOTES.

1. The teacher should also read John vi 1 to vi 1 in order to get a grip of the subject, but it is too much to expect the class to be able to do this.

2. Take a loaf of bread to the class

and by questions get the children to tell you what they will eat during the coming week. You will find that though meat, vegetables, and fluids are mentioned, the one article of diet that has its place almost at every meal in some way or other is bread. Therefore this lesson about bread is going to be about the most important and necessary thing in life—food.

### The Need.

A month had passed since Israel left Egypt (xvi 1), with their flocks (x 26), and with seven days' supply of un-

leavened bread upon their shoulders (xii 34) Elim's twelve wells and three score and ten palm trees had been left behind, and they were in a land of dryness covered with small bushes (sin, xvi 1, a bush) Imagine the dismay of these people who had been used to living in the fair land of Goshen Someone starts to murmur, and before long the whole congregation are longing for the fleshpots (xvi 2, 3) It is so easy to grumble against God-given leaders, but we need to be careful lest in doing so we grumble against God (see xvi 7, 8, Psalm lxxviii 17-20, I Cor x 6-10) Under this head point to the need of the sinner

### The Supply.

was sufficient for every day (xv 16), for every person (xvi 18), for every year (xvi 35) until they came unto the borders of Canaan

During the war we heard quite a lot about "food hoarding," and I once came home on leave from Mesopotamia with an officer who brought boxes of sugar home in his luggage But it all trickled out when his luggage was being raised from the hold of the ship, to the amusement of the onlookers In Israel it was worse, for if left or hoarded up for the morning it bred worms and stank (xvi 20) How wonderfully true this all is of the sufficiency of Christ for the child of God He is sufficient

for every day (II Cor xii 9, Deut xxxiii 25), and for everybody (II Cor ix 8-11), and for evermore (Heb xiii 5, 6) Hallelujah! God grant that we may not be hoarders of the grace of God, but fulfil the command and receive the fulness of Luke vi 28

### The Manna.

The Word of God tells us much about this food of angels (see Exodus xvi 4, Psalm lxxviii 24, 25), but the greatest mistake that Israel made was in attributing this Divine gift to human agency (John vi 30-32) and finally by saying our soul eateth this light bread (Num xxi 5) Moreover it is painfully true that they ate to die (for only two who came out of Egypt entered Canaan, the rest died in the wilderness), whereas we eat to live (John vi 49-51)

In your reading of John vi you will notice a great change When filled with bread they wanted to make Jesus a king by force (John vi 14, 15), but when confronted with the spiritual reality, and the fact that Christ said, "I am the bread of life that cometh down from heaven" (John vi 33-35), they immediately murmur, because they could only see the human agent and not the Divine gift (John vi 41, 42)

No sign was given in answer to their demand, thank God, He gave not a sign but Himself as the living Bread, but when the Lord portrays this to them

and speaks of His agony and death they not only strive but from that hour seek to take His life (John vi 52-vii 1) What a change from taking Him by force to make Him King, to taking Him by force to kill Him Once again Israel had made the mistake, and in doing so ended by loathing the heavenly manna This talk in the synagogue of Capernaum not only affected the Jews but the disciples, many of whom also murmured, and from that time went back and walked no more with Him (John vi 59-66) Then said Jesus to the twelve (Oh! what a thinning out of the multitude that would make Him King by force) "Will ye also go away?" Our heart still rejoices as His must have done at Peter's reply "Lord, to whom shall we go? Thou hast the words of eternal life"

### APPLICATION.

It is not enough, as the Jews, to talk about the manna or to murmur at the manna, but to go out and gather the manna Have you done this?

The loaf before the class will not become food unless taken, and so Christ will not be a Saviour and become our LIFELINE unless we receive Him into our hearts Have we done so? (Rev iii 20)

Have you found in Jesus the heavenly life of your soul for he that hath the Son hath life and he that hath not the Son hath not life? (I John v 12)

## How May I be Sure?

**H**OW may I be sure that it is all right with me, as to my soul's eternal welfare? How may I know my sins are forgiven? Such questions as these are constantly being asked by those who have found out that they are sinners before God, and who long to be at rest in His presence

Many people, young and old, have been helped in this matter by the simple Gospel story told in Isaiah iii 6 Turn it up in your Bible, read it, then let us look at it together, and as we do so may God give light and blessing upon it

It was the Lord Jesus Christ alone who could bring us salvation and blessing And to do this He must suffer for us upon the cross Have you thought of this? Why was Christ forsaken by God when upon the cross? Why did He suffer such untold sorrows there? It was not for Himself, was it? No! indeed He never sinned He never turned aside to do His own will, or to go His own way, even for an instant, and yet, as our fifth verse tells us, "He was wounded," "He was bruised," "The chastisement was upon Him"

Why was this, then? The answer is simple It was for us, for you, for me "He was wounded" Why? For our transgressions "He was bruised" Why? For our iniquities "He was chastised" Why? That we might have peace, and as a blessed result "With His stripes we are healed" Do you not see that Christ's wounding and our healing go together?

The three things—wounding, bruising, chastising—were known by Him, once, that the one thing—healing—might be known by us now and for ever

The past for the Son of God was the wounding, bruising, chastising, and the present for the believer is the healing Thus it stands so simply in that glorious verse He was wounded that we might be healed, and we are healed because He was wounded

The first four words and the last three words put together give the story "But He was wounded WE ARE HEALED" The two little sentences answer to one another like one blade of a pair of scissors answers to the other blade, one would be of little use without the other Was Christ wounded for us? Then we are healed by Him The two are joined together God righteously heals us now because He righteously wounded Christ when He was on the cross

As men looked upon Him they thought Him stricken of God, smitten and afflicted because of something He must have done, but we know that He was sinless, spotless, stainless, and that He was there for us

Now all that work is done He who was delivered for our offences has been raised again that we might be justified, that is, that we might be made righteous before God He had said, when on the cross, "It is finished" (John xix 30), and the empty grave in Joseph's garden, where they buried Him, tells the same tale—"It is finished"—for He who died for our sins is risen again

Do you know that Christ is risen for you? For you He died, for you He rose, for you He lives in glory at the right hand of God Yes, the throne of God echoes back those words of blessing and repeats, "It is finished" That Christ is there shews that everything that was needed was done by Him when He suffered on the tree When there, as we have seen, a holy sin-hating God dealt in righteous judgment with His holy sin-bearing Son but now that same holy sin-hating God has crowned Him with glory and honour

So His own words on the Cross shew that the work "is finished", that He is risen shews "it is finished", and that He is glorified in heaven shews "it is finished" What more do you want to make it plain to you?

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## PUBLICATIONS.

**JOYFUL MELODIES,** a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

## BIRTH.

**THOMAS.**—On April 14th, 1931, to Pastor and Mrs. G. H. Thomas, San Diego, Cal., U.S.A., a daughter, Margaret Jewly.

## MARRIAGE.

**JONES; HUNT.**—On April 4th, at Jerusalem Chapel, Court Street, Merthyr, by Mr. Wm. George, Francis Jones to Lillian Hunt, both Elim members.

## WITH CHRIST.

**BAWTREE.**—On May 1st, Mary Bawtree, aged 29 years, of 81, Trinity Road, South Wimbledon. Funeral conducted by Pastors Moore and Goreham.

## WATCH THESE DATES

**BOURNEMOUTH.** May 23—28. Special Whitsuntide Convention in the Tabernacle, Victoria Park Road, Winton. Speakers: Pastor Jeays (U.S.A.), and Rev. L. T. Pearson (Meopham). Convenor: Pastor E. Blackman. For accommodation write Miss C. May, "Feisham," Ashton Road, Moordown, Bournemouth.

**GANVEY ISLAND.** May 10—24. Opening Campaign of new Elim Hall, Gains Road, conducted by Miss Hyde.

**EAST HAM.** May 31. Elim Tabernacle, Central Park Road. Visit of London Crusader Choir, 6.30, accompanied by Pastor E. J. Phillips.

**ELIM WOODLANDS.** May 23rd. Special monthly gathering. Speaker: Pastor S. Gorman. Tickets available at London centres.

**ELIM WOODLANDS.** July 4—20. Summer Bible School. Bible addresses by Pastor Corry. Applications to the Superintendent.

**KENSINGTON, London.** Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

**LEEDS.** Principal George Jeffreys and the Revival Party open the new Foursquare Gospel Tabernacle on Saturday, May 30th. Full particulars from Pastor T. H. Jewitt, 11, Spencer Place, Leeds.

**LONDON.** May 23 (Saturday). Second Elim Crusader Ramble.

**LONDON, Crystal Palace.** September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys. **LONDON.** Every Friday. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally at 7.30.

**SOUTHAMPTON.** May 24, 25. Elim Tabernacle, Park Road, Freemantle. Whitsuntide Convention (11, 3 and 6.30 each day). Speakers include Pastors W. Henderson, W. G. Hathaway, and John Hewitt.

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